







# The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

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## OUR FIRST CATHOLIC DIRECTORY.

 IN a stack of old directories, kindly loaned to the editor of THE REVIEW, for the purpose of certain researches, by the M. H. Wiltzius Co., of Milwaukee, there is a copy of the first Catholic directory ever published in the United States, now exceedingly scarce. We believe we shall do our readers a favor by giving them a description of this venerable relic of by-gone days, together with such a meagre view of the state of the Catholic Church in this country as its pages afford.

The booklet ( $5\frac{3}{4} \times 3\frac{3}{4}$  in. in size) bears the title: The Laity's Directory to the Church Service, for the Year of Our Lord, M,DCCC,XXII. (Then follows "A Table of the Moveable Feasts" for the Year). Revised and corrected by the Rev. John Power, of St. Peter's Church. New York: Published by William H. Creagh. B. Dolmore, Printer, 70 Bowery. 1822.

It contains 138 pages in medium-sized print, of which by far the major portion is filled with reflections and practical hints to piety.

In the introductory "Notice" the author says: "The Laity's Directory is published this year *for the first time* in the United States of America. It is intended to accompany the Missal, with a view to facilitate the use of the same. Considerable pains have accordingly been taken to render it correct, as well in the Calendar, as in the general information it contains. The errors, it is hoped, are not many: such however as may exist of the kind, the spirit that reigns throughout this little work will suffice to show and to satisfy the Catholic Public they have not been intentional."

Immediately under this "Notice" is a table of "Feasts to be observed by all the Catholics of the United States, according to the last regulations of the Holy See: as well those that continue in their full obligation, as those on which the precept of hearing



Mass, and resting from servile work, is dispensed with, which, nevertheless, are to be considered as Feasts of great devotion." The days of obligation are printed in capital letters. They are: Circumcision, Epiphany, Annunciation, Assumption, All Saints, and Christmas Day. Next follows a list of moveable feasts. Then the calendar.

On page 19, below a black Maltese cross about an inch in diameter, we find, under the inscription: "A New-Years's Gift for the Year 1822," a discourse on religious innovations, delivered on March 20th, 1786, by the Rev. Walter Blake Kirwan, "who," we are told in an introductory note, "a short time afterwards abandoned his church, and apostatized from the faith, in the year 1787." The sermon is thoroughly Catholic and aggressive in tone and is reproduced in the Directory because it had "been omitted in every edition of the author's sermons hitherto printed; doubtless because his family had no reason to be solicitous to promote its publicity." Many of the thoughts contained in this discourse are as timely and applicable, indeed perhaps more timely and applicable, to-day than they were eighty years ago. We quote a few passages:

"Under the glare and liberality of sentiment, the most dangerous spirit of innovation is gone forth: it breathes in the midst of you. .... Believe me, my friends, the transition is easy, often rapid, from the spirit of reform to downright infidelity. .... Should this unhappy sentiment once prevail among you, heaven only knows where it will end. .... If you read the history of the Church, you will find that every innovation on record began by a gradual reform, timid in its birth, bolder in its progress, until at last it swelled into a torrent that swept away every fence and bulwark of religion. When impotent and superficial reason rises in opposition to the venerable habits of the most early æra of the Church, it stops at nothing, it is the parent of every novelty and error."

If this unfortunate priest apostatized, it was clearly not for want of knowledge.

Pages 34 to 71 of the little book are taken up with "Practical Instructions, for the Sundays, Feasts, and Different Times of the Year."

From page 72 to page 80 we have "A Brief Account of the Establishment of Episcopacy in the United States," which winds up with a list of the archbishops and bishops from the time of Msgr. Carroll. The archbishops enumerated (p. 80) are: John Carroll, Leonard Neal, and Ambrose Marechal, all of Baltimore; the bishops: John Cheverus of Boston; Luke Concannon and John

Conolly of New York; John\*) Egan and Henry Conwell of Philadelphia; Benedict Flaget of Bardstown; William Dubourg of Louisiana; Patrick Kelly of Richmond; John England of Charleston; and John David, coadjutor to Dr. Flaget.

The most interesting and valuable portion of the Directory is the chapter on the "Present State of Religion in the Respective Dioceses," pages 81 to 122. We shall consider it in another paper.

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### NEW MUSIC.

Pustet & Co., 52 Barclay St., New York, have sent to THE REVIEW the following new publications:

VII Offertories for the principal feasts of the Blessed Virgin Mary and a Pange lingua for one high and one low voice with organ accompaniment by J. Quadflieg, op. 24. Score 65 cts.

The author explains in an introductory note that it was not always possible for him to command the presence of his full men's choir on feasts falling on week-days; consequently he had to rely on boys and a few men. Choir directors in dioceses where women are excluded from participation will find these compositions very convenient. The boys' part seldom reaches higher than D. The organ part requires a tasteful as well as skilful performer. If carefully interpreted, these works will make a fine effect.

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Missa "Ite missa est" (tone "Solemnis") for four mixed voices a capella by R. Lohmiller, op. I. Score 35 cts.

This mass requires fine shading and intelligent handling throughout in order to avoid monotony. As an opus I. the work evinces talent and a genuine church spirit.

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Mass in honor of St. Aloysius of Gonzaga for two equal voices by Michael Haller, op. 87.

Rather easy. It is available for two part men's choirs as well as for children and convent choirs.

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"Missa quinta" for four mixed voices a capella by G. V. Weber. Score 40 cts.

The author recommends its study and performance especially to those choirs who gradually wish to work up to the great masters of polyphony. It is of medium difficulty.

\* \* \*

Missa Coronata," for four men's voices and organ by Stehle. Score 40 cts.

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\*) His real name was Michael.



This is an arrangement for male chorus of the well-known and popular "prize mass" *Salve Regina*.

The work will no doubt find a warm welcome in its new form at the hands of those who now have to rely on men only and need compositions of an easily accessible and melodious character.

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XIII *Cantiones Ecclesiasticae* for three equal voices and organ, op. 43, by J. Auer. Score 45 cts.; parts 20 cts.

This collection contains: *Pange lingua*, *Sacris Solemniis*, *Bone Pastor*, *O Sacrum Convivium*, *O Salutaris*, *Hymnus de SS. Corde Jesu*, *Ave Maria*, *Sub tuum praesidium*, *Tota pulchra es*, *Hymnus de S. Joseph*.

Easy and dignified; very serviceable for convents.

\* \* \*

VII *Pange lingua et Tantum Ergo* for 2 and 3 women's voices, with organ, op. 30, by J. Meurer. Score 50 cts.

Like the above motets by Auer these hymns in honor of the Blessed Sacrament are not of any startling originality, but they will aid devotion if tastefully performed.

\* \* \*

Easy mass in C. In honor of St. Anthony; for one or two children's voices (bass at libitum) by J. Singenberger. Score 35 cts.

The title indicates the character of this mass. It is easy of performance, without ever becoming commonplace. Instead of composing a Credo, the author prints the 3d Gregorian Credo with a three part setting of the "*Et Incarnatus Est*."

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"Evening Bells." Words by Buddeus; translation by W. Weis; music by H. Gruender.

"Springtide Sorrow." Words by F. Weber; translation by W. Weis, music by H. Gruender. M. Leidt, Buffalo, publisher.

Both these songs, for a soprano or tenor voice, are of a very pleasing and melodious quality. The wholesome and poetic character of both the texts and the music make them highly desirable numbers for Catholic young people who, unfortunately, often consider it necessary to select something of absolutely no musical value and of questionable taste in order to win success with their audience.

It is to be hoped that gradually the principles laid down by the Holy Father will not only prevail in our churches, but that they will also penetrate into our Catholic entertainments, and that no music will be performed which is not "good in itself." Songs of the above type furnish excellent material for attaining this end.

JOSEPH OTTEN.

## THE STORY OF DR. EDWARD PREUSS' CONVERSION.

[As Told by Himself.]

### VIII.

The following months were a time of comparative quiet ; for the way in which our Professor now practised his religion, gave him a peace of mind which, because of his theological controversies, he had never enjoyed in the old fatherland.

[In what this practice consisted, we learn from a manuscript autobiography in Latin, which Dr. Preuss composed shortly after his baptism, but which has never seen the light of publicity. "Nunc procedendum est," he there says, "ad rem aliam, quae quidem minima videatur esse, tamen forsitan plus contribuebat ad conversionem meam, quam merae cogitationes et deliberationes theoreticae. Mox post adventum meum Sti. Ludovici postque convicia, quibus diurna me obruebant, ego mihi videbar justitiae divinae debere poenam, minimum propitiationem. Et quo acrius ipse eam solverem, eo celerius sperare coepi fore, ut ab insultibus diurnorum" [the newspaper attacks to which reference was made in our last instalment—A. P.] "liberabar. Quomodo vero potui illam poenam, vel illud debitum solvere? Biblia ipsa monstrabant tres vias: preces, jejunium et eleemosynas. Praeterea mihi aliunde se obtrudebat castigatio proprii corporis. Itaque paene quotidie me ipsum castigabam fune, saepe cum doloribus. Et hoc continuavi satis accurate usque ad baptismum meum in ecclesia catholica. Quod attinet ad eleemosynas, dabam tot quot poteram. Saepe etiam visitabam hospitium aegrotorum Luthericum, et asportabam aegrotis quantum recreationis corporalis coëmere valebam. Matri meae terrestri semper partem ejus pecuniae mittebam, quam ut professor et editor parvi periodici accipiebam." [This periodical was the monthly *Abendschule*, still existing, and now published as a weekly journal for the fireside. How the publishers appreciated Dr. Preuss' services, appears from the fact that, thirty-five years later, despite his "apostasy," they deposited upon his bier a magnificent floral piece, inscribed: "Ihrem ehemaligen Redacteur die *Abendschule*," i. e., "The *Abendschule* to its quondam editor."—A. P.] "Dein anxie id semper spectabam, ut nullam occasionem praetermitterem dandi eleemosynam pauperibus. Sic quando veniebant sorores ex catholica societate quaerentes, sic quando mendicans petebat, sic etiam quando studioso Lutherico aliquid subsidii afferre poteram. Idque eo ferventius factitabam, quia in Europa non feceram. Sic enim cogitabam: tunc in Europa fidem sine operibus exercui, nunc in America volo exercere utrumque: fidem et opera. Quo acrius autem huic exercitio insistebam, eo propensior fiebam catholicae religioni. Totam hanc



rem omitterem, nisi necesse esset commemorari ad explicationem multarum rerum.”]

Meanwhile [six months after his arrival.—A. P.] the author of the ‘Justification of the Sinner Before God’ had been appointed professor of Lutheran theology, church history, Hebrew, and exegesis. From time to time he was also requested to write articles for a theological review published by the Synod [*Lehr und Wehr*.—A. P.]

The circumstances under which he now taught were exceedingly propitious. He had many students, and they were attentive and sympathetic. Some of them, more gifted than their comrades, especially scions of higher officials of the Synod, would have been a real pleasure to any teacher.

Nevertheless our Professor found no satisfaction, especially in his exegetical and literary labors. More than this: in the course of time there developed serious collisions between his official activity and his private life.

As a rule he overcame them with the Biblical word: “If any man will do the will of him (namely God) he shall know of the doctrine, whether it be of God.” (John vii, 17). Do what you perceive to be right, his conscience told him. In thy narrow circle and with thy petty means fulfil the unmistakable precepts of God, and thou wilt gradually see thy way clear in these theoretical difficulties. Bitter experience has taught thee that it will avail thee naught to rack thy poor brain with aorists and hithpaëls and propositions!

[In his private notes he confesses: “Ita agens, saepe cum amico corde et animo benevolente, quin cum desiderio, aspiciebam ecclesiam catholicam et monasterium Sancti Antonii sitam prope collegium illud Luthericum in quo, vel potius penes quod, habitabam. Cogitatio mihi veniebat: quam beati monachi habitantes in illo! Hoc desiderium etiam augebatur, quando audiebam professorem alium Luthericum” [Baumstark, referred to above], “catholicum factum, primum adiisse illud monasterium et per ejus monachos ad fontem missum esse.”]

And again: “Quotiescumque a collegio illo, ubi habitabam, in ipsam urbem vel ivi vel curru publico vehebar, oportebat me prae-terire ecclesiam catholicam pulchram, dictam ‘Annuntiationis.’ In frontispicio hujus ecclesiae scriptum conspiciebatur hocce: ‘Ave Maria, gratia plena!’ Quod videns, semper miro modo movebar. Quin passim in corde meo vel quiete cum labiis repetebar: ‘Ave Maria, gratia plena!’ Mox autem perterrefactus concutiebar, acsi peccatum quoddam commissem.” He was clearly on the way to Holy Church, but old and new difficulties arose and multiplied with terrific force. “Quamquam tales cogitationes mox expuli ex animo, tamen saepissime redierunt. Et multoties



quoties praetervehebar ecclesiam Annuntiationis cum dicta inscriptione, murmuravi: 'Ave Maria, gratia plena, Dominus tecum, benedicta tu in mulieribus; benedictus fructus ventris tui. Sancta Maria, mater Dei, ora pro nobis peccatoribus nunc et in hora mortis. Amen.'"]

Only once—he gladly confesses his weakness—he doubted for a moment even John vii, 17. It was on the fourteenth day of October, 1870. Stepping out of the door of the Lutheran Hospital, he prayed in the anxiety of his heart: "O my God! if patience and good works are indeed the royal highway to Thee and to eternal life, then give me a sign." Immediately the sky began to glow in a purple hue, as if the city were on fire.

"A mere accident," the reader will doubtless say, "an exceptionally bright aurora borealis, etc." It may be. But this "mere accident" made a lasting impression on the soul of our truth-seeking Professor.

[To be continued.]

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## BOOK REVIEW AND LITERARY NOTE.

*The National Conventions and Platforms of all Political Parties. 1789 to 1904. Convention, Popular, and Electoral Vote. Also the Political Complexion of Both Houses of Congress at each Biennial Period. By Thomas Hudson McKee. Fifth Edition, Revised and Enlarged. Published by the Friedenwald Co., Baltimore, Md., 1904.*

This, the latest edition of a useful reference work has been made as complete and reliable as possible. It contains many things which are not matters of public history, but have been culled from half-forgotten sources. An appendix of useful information and an exhaustive index add greatly to its value. The book will prove helpful not only to public men in their political work, but likewise to students of our political history.

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—Mr. Bryan J. Clinch's 'History of California and Its Missions' is now in press and is expected to appear in the course of next month. It is in two volumes of about seven hundred and fifty pages. Price, five dollars, complete. The first volume is devoted to the story of the Jesuit Reductions in Lower California; the second embraces both the history of the missions of Upper California and that of the Spanish military colonization, established side by side with the missions. Applications for the work may be addressed to the Rev. Father Kenna, S. J., President of Santa Clara College, Santa Clara, Cal.

## MINOR TOPICS.

**Some Facts About Lynching.**—According to a paper by George P. Upton, associate editor of the *Chicago Tribune*, in the *N. Y. Independent* (No. 2913), there have been 2,875 lynchings since 1885, as follows :

1885.....	210	1896.....	131
1886.....	162	1897.....	166
1887.....	125	1898.....	127
1888.....	144	1899.....	107
1889.....	175	1900.....	115
1890.....	128	1901.....	101
1891.....	193	1902.....	96
1892.....	236	1903.....	104
1893.....	200		
1894.....	189	Total.....	2,875
1895.....	166		

The record of lynchings by States and Territories since 1885 is as follows :

### NORTH.

Indiana.....	38	Michigan.....	6
Kansas.....	38	North Dakota.....	5
California.....	33	Nevada.....	5
Nebraska.....	33	Minnesota.....	4
Wyoming.....	33	Wisconsin.....	4
Colorado.....	31	Alaska.....	4
Montana.....	29	Maine.....	3
Idaho.....	21	Pennsylvania.....	3
Illinois.....	19	New York.....	2
Washington.....	16	New Jersey.....	1
Ohio.....	13	Connecticut.....	1
Iowa.....	12	Delaware.....	1
South Dakota.....	11		
Oregon.....	10	Total.....	376

### SOUTH.

Mississippi.....	298	Missouri.....	79
Texas.....	272	North Carolina.....	58
Louisiana.....	261	Indian Territory.....	54
Georgia.....	253	West Virginia.....	43
Alabama.....	232	Oklahoma.....	38
Arkansas.....	207	Maryland.....	20
Tennessee.....	191	Arizona.....	18
Kentucky.....	148	New Mexico.....	15
Florida.....	128		
South Carolina.....	100	Total.....	2,499
Virginia.....	84		

Massachusetts, New Hampshire, Vermont, Rhode Island, and Utah are the only States where lynchings have not occurred, though Connecticut, Delaware, and New Jersey have but one to their dis-



credit. Analyzing the results by geographical divisions, lynchings have taken place as follows: South, 2,499; West, 302; Pacific slope, 63; East, 11.

It will be seen by these figures that notwithstanding the South has more than six times as many lynchings as the rest of the country, the evil is not local or sectional. The mania for mob murder has manifested itself in every State save five, and in Indiana, Kansas, Illinois, and Delaware mobs have been as cruel and savage in their methods of punishment and their lust for torture, as in the most remote and ignorant sections of the South. The cross-roads and back settlements of Mississippi and Georgia have witnessed no worse barbarity than was inflicted upon victims by mobs at Pittsburg, Kans., at Belleville, and Danville, Ill., or at Wilmington, Del. To this extent lynching is not merely the disgrace of the South. It is a blot upon American civilization—a national, not a sectional, evil.

These 2,875 persons have been sacrificed to the cruelty and fury of the mob for seventy-three different reasons, many of them serious, most of them unjustifiable, some of them grotesque. Criminal assault is not the usual cause. Persons lynched for this crime since 1885 numbered 564, while 1,099 have been lynched for murder. Adding to the former those lynched for attempted, alleged, and suspected criminal assault, for complicity in the crime, and for the double crime of criminal assault and murder, the total is 702, as compared with 1,277 cases in which murder was directly charged against the victims. About one-third of the blacks and one-sixth of the whites were lynched for criminal assault. Startling as it may seem, statistics will show that murder is the national crime.

Besides the 1,979 cases already mentioned, 896 others have been lynched for no less than 56 different causes, prominent among which are 106 for arson, 326 for theft, burglary, and robbery; 94 on account of race prejudice, and 134 unknown persons lynched for unknown reasons. Negroes to the number of 53 have been lynched for simple assaults, 18 for insulting whites, and 16 for making threats—offenses which would hardly have been noticed had the offenders been white. Seventeen persons have been lynched merely because they were unpopular in their neighborhoods. Ten were found to be innocent when it was too late. The remaining causes present a heterogeneous array, not one in the list offering the slightest justification for mob murder. Concisely stated, they are: slander, miscegenation, informing, drunkenness, fraud, voodooism, violation of contract, resisting arrest, elopement, train-wrecking, poisoning stock, refusing to give evidence, political animosity, disobedience of quarantine regulations, passing counterfeit money, introducing smallpox, concealing criminals, cutting levees, kidnapping, gambling, riots, testifying against whites, seduction, incest, and forcing a child to steal. One young fellow was actually lynched for jilting a girl, who subsequently and quite promptly consoled herself by marrying another. A reformer was lynched for advocating colonization, a colored man for enticing a servant away from her mistress, and a mountaineer for "moon-shining."

While there is a decrease in lynchings, there is an increase in

legal executions, and this increase is specially noticeable in those States where lynching has been most common. There have been 123 persons legally hanged this year, seventy-eight of them in the South. Five years ago nearly every one of these seventy-eight would have been lynched. Wherever the law works promptly and the authorities are energetic and resolute in its enforcement, lynchings decrease and legal executions increase.

*Our Model Philippine Government.*—Mr. John Foreman writes in the *Contemporary Review* on American government in the Philippines. Mr. Foreman, it will be remembered, has been familiar with the Philippine Islands for many years. As an expert of international renown he was consulted by the American commissioners who drew the Treaty of Paris, while his book on the islands is a standard reference work.

What Mr. Foreman says about the conduct of the first American volunteers who reached Manila, ought forever to stop us from bragging about our colonial glories. He declares that: "As soon as the novelty of their strange environment wore off, they gave themselves up to all sorts of excess, debauchery, and vice. . . . . Drunken brawls, indiscriminate revolver firing, indecent assaults on women, kicks and cuffs to any Filipino, burglary in broad daylight, and thefts from shops and street venders were of hourly occurrence. Towards evening intoxicated groups took possession of the highways, entered any Filipino house, maltreated the inmates, stole what they liked, and attempted to ravage the women. . . . After the day's drinking was over, heaps of besotted humanity were seen lying helpless in doorways or gutters—a sad spectacle, never before witnessed by any Filipino."

Fortunately, these were passing conditions, as were the looting of towns and the casting into prison, without trial, of men whose sole crime was "not refusing food to the independents at the risk of their lives." The "worst period of terror, violence, robbery, and devastation in the capital"—in Mr. Foreman's words—closed in 1900.

Of the actual government Mr. Foreman says that, far from life and liberty being protected, "robbery, with violence and murder are of daily occurrence outside the capital"; "there is no security whatever for travelers"; "even a few Americans have taken up brigandage and piracy." Mr. Foreman is finical enough to desire the abolition of the constabulary, unless it can "be composed of white men warranted not to embezzle." (He had not then read of the constabulary captain who has just fled from the Filipino camp at St. Louis with between \$3,000 and \$4,000 of government funds.) "There is an abominable institution," Mr. Foreman affirms, "called the Secret Police, whose members include the social dregs of various races and nationalities." The abuses committed by these men under our "model government" are innumerable. Under the Spanish rule the traffic in immoral women was never officially recognized. "Now," our critic avers, "they come with perfect freedom, and there is quite a large colony of them in Manila," and he adds significantly that the presence of one's country-women in brothels tends "to destroy prestige."

That some substantial advances have been made along municipi-



pal and educational lines Mr. Foreman does not deny. But he points out that love of the Filipinos does not induce Congress to abolish duties on Philippine goods, and that American hatred of taxation without representation does not hinder the government from proposing to raise a Philippine loan of \$10,000,000 in gold "without the consent of the islanders who have no vote." Secretary Taft as well as Mr. Roosevelt should be sufficiently interested in his statement that "those who know the native least are the white gentlemen commissioned to rule over the islands," to admit that there may be another side to the glowing picture they have painted of their own achievements. They should read also Mr. Foreman's denunciation of the portentous "internal revenue law" covering 150 pages of print, which the finest colonial government ever known is about to promulgate; for he describes it as "the greatest extortion ever conceived in the name of government." He adds that "this law is to be promulgated just when misery reigns throughout the provinces." As if there could be misery under a "model government"!

*The True Juarez.*—A sensational new book, 'El Verdadero Juarez,' by Francisco Bulnes, makes the editor of our Mexican contemporary *El Tiempo* (quoted in *La Revista Catolica* of Sept. 11th) say:

"Sr. Bulnes does to-day what *El Tiempo* did some nineteen years ago and repeated in 1887, viz. study the historical personality of Juarez in the light of documents then little known. That daring deed brought upon us a terrible persecution by the Jacobins (Liberals) and Masons. We were thrown in jail, our printing office was locked, and the paper was suppressed for eleven days; nay they were ready to rob us of our presses and entire printing outfit and to decree the complete suppression of *El Tiempo*. Our crime was unheard of. To discuss Juarez! To touch that idol of the Liberals and Masons! To deny the virtues which his blind admirers had attributed to him! To prove that he had sacrificed the good of his country on the altar of his ambitions and of his thirst for command, and that he had passed through a whole series of humiliations in order to reach the presidency! . . . . To adduce proofs that he had shed much human blood! What a scandal, what profanation! We were brought behind the prison walls of Belen to expiate our crime—the crime of having told the truth about Juarez in order to remove this false idol from the pedestal on which it had been placed by the sect. Now, seventeen years later, arises a true-blue Liberal, undoubtedly the most talented and the most courageous of his party, who repeats exactly what we said, though doubtless with more brilliancy, with stronger proofs, and in finer style."

'The True Juarez' by Sr. Bulnes has caused and is causing its author lots of trouble. In a letter to the Editor of *El Tiempo* he says:

"They have menaced me with expulsion from the Liberal Party; they probably will do it; but socially I am no slave, morally, no outcast, intellectually, no idiot; politically I am a Liberal of the school of Ocampo, Ramirez, Altamirano, and that of Juarez itself. I do not serve any altar. If Liberalism in Mexico has become a religion, I shall be the atheist against that religion. . . . Our existing supreme laws recognize the liberty of worship, the right to

be an atheist, to mock at the gods, to deny them, to discuss and blaspheme them. So say the Liberal laws; but their authors and admirers reserve to themselves the right of declaring any one who believes in them, a traitor to his country. . . . I do not feel beaten, nor would I if every molecule of Mexican territory would rise to protest against my book. The fight has only begun, and I am ready to carry it out. A regular system of persecution has been organized by Jacobine intolerance against any one who differs in the least from the opinion in vogue that Juarez is the Buddha of Mexico and his worship obligatory for all Mexicans under penalty of being declared traitors to the country. Hence I was unable to find a publisher. Not one of them was willing to follow me on the Calvary of historic truth. Hence, to the shame of Mexican Liberalism, I have resolved to go to the U. S. and from the height of its immense civilization. . . . to defend both myself and my book as a refugee, glorying in the title of 'having been expelled from the Chamber of Deputies' for the crime of writing a book in which I deny the divinity of a man." (Quoted in *La Revista Catolica* of Sept. 18th.)

"*Six Months After the Motu Proprio.*"—Under this caption the semi-official *Civiltà Cattolica* of Rome lately printed an important article on the reform of Church music, from which we quote the following paragraphs:

"A first communion service was celebrated at Semur, and the church was thronged with people. Mademoiselle Coquillon, seated at the organ, first played in a masterly manner Händel's 'March'; then the local band executed Lamotte's 'March Royale,' Schumann's 'Reverie,' and the intermezzo from 'Cavalleria Rusticana,' which latter piece 'contributed not a little to raise the people's hearts toward the Divine Ideal!' During the Communion Mademoiselle Coquillon and M. Berthelot sang admirably Gounod's romance 'Le Ciel a Visité la Terre;' then as a finale there was a violin solo, with organ accompaniment, 'Le Dernier Sommeil de la Vierge,' which won 'not applause, but better still, sweet tears.' And the account concludes with a warm vote of thanks to the band 'for their co-operation in the feast and for having enhanced its splendor by their artistic talent in the selection of the pieces with exquisite taste.'

"How exceedingly sweet! And nobody seems to have reflected that all this kind of thing, by its very nature contrary to the spirit of the Church, was already prohibited before the publication of the papal document and continues to be so whether the bishop publishes it or not. But as a matter of fact, when an act of the Holy See is addressed to the whole world in the form of a universal law, and when its publication is a matter of such common knowledge that it can not be doubted, such an act is binding in conscience on all, independently of the diocesan authority—except in such parts as are explicitly reserved to be put into execution by the bishops, such, for instance, as the institution of a diocesan commission for sacred music."

"The same doctrine is applicable to all bishops who may for some reason have not officially received the *Motu Proprio*. We know with absolute certainty that it was sent to all from His Holi-



ness' Secretariate of State, as is generally done with encyclicals and other papal documents. It may be that some names were unwittingly omitted or that some copies were lost in transmission—but this does not suffice to exempt anybody from the obligation of recognizing and accepting the new law and from having it executed in his own diocese."

*American Catholic Historical Researches.*—The current number of the *American Catholic Historical Researches* of Philadelphia (2009 N. 12th Street) closes the twenty-first volume of that invaluable magazine. Mr. Griffin says that its publication has not been a work popular with Catholics; yet he has kept right on seeking, copying, and printing historical documents and information. For the historian the twenty-one volumes of the *Researches* are a veritable mine of information, much of which would be lost to-day were it not for Mr. Griffin's indefatigable and unselfish labors. "The clergy," he says in a note, "have been the supporters of the *Researches* just as they are of all Catholic publications, for without their aid no Catholic periodical could be published." If this is true, and we firmly believe it is—our own experiences run the same way—what a sorry *testimonium paupertatis* for the millions of the Catholic American laity, so many of whom vainly imagine that the Catholics of the United States with their "progressive spirit" and their "loyalty" are a spectacle for men and angels to admire. We know that previous notices in *THE REVIEW* have brought Mr. Griffin a certain number—unfortunately not very large—of new subscribers for his *Researches*. May we not hope that this one will procure him at least a dozen more? Surely there must be at least a few hundred among our many intelligent readers who are sufficiently interested in Catholic American history to sacrifice a dollar per annum for this good cause, especially when this dollar entitles them to four numbers of a quarterly magazine brimful of valuable and absorbingly interesting researches.

*Irish Catholics as Strike Leaders.*—Father Phelan asserts in the *Western Watchman* (Sunday ed. xvii, 44) that "Irish Catholics enjoy too much bad prominence in strikes nowadays." It is indeed, as he says, "a singular fact that nearly all the leaders and managers of every strike from the Atlantic to the Pacific are Irish Catholics." . . . "These men are gifted with the gab, and while they have no influence in the workshop, where gabbers are held in contempt, they are all powerful in the lodge room, where talkers rule the roost." Father Phelan furthermore asserts that the names of these men with Irish names who figure so extensively and prominently in accounts of strikes "will never be found in the collection lists or pew rent books of their parish churches. . . . Like this man Donnelly, they proclaim themselves Socialists and emancipated from the laws of Church and State. Priests know these gabbers and rate them at their true value. Their fellow-Catholics have their measure and calibre and trust them not. We have a word of advice to offer the poor dupes of these lazy spouters: When they ask for office in the union see that they produce not only their union card, but also the card of their parish priest certifying that they have made their Easter duty. If they can not

produce the latter they are crooks and professional agitators, who will sell anything and anybody for a consideration."

This is good advice, and we hope it will be followed.

"*Social Courses.*"—In Germany, the "Volksverein für das katholische Deutschland," since 1900, gives annually "social courses" to instruct laboringmen of the more intelligent class in the fundamental principles underlying the great and burning social question. This summer they were opened on August 1st and were well attended. On August 29th, in the same city of München-Gladbach in the Rhine Province, a course of lectures was held for clergymen and others already advanced in the social sciences.

Zealous French Catholics this summer, with the approbation of several bishops, inaugurated a similar departure at Lyon. To judge from a sympathetic report in the *Études* (t. 100), this "Semaine sociale," as it was called, proved quite successful.

What have we American Catholics done in this direction? THE REVIEW knows of only one move—a course of German lectures on the social question, delivered last summer in Dubuque by Rev. P. Ming, S. J., to an audience of about sixty priests and educated laymen. That is all, with the dread social question upon us and Socialists multiplying from month to month even in our own ranks. What shameful lethargy! Away with such trifling fads as the Catholic Summer Schools, and let us unite our efforts for efficient work along the lines of a problem which is threatening to engulf us all in ruin!

—We have received the following communication from a subscriber in Cleveland: "In No. 37 of THE REVIEW, on page 585, I find an article 'Discrimination Against Catholic Teachers in State Schools.' As far as the Ohio part is concerned, I would like to be informed whether steps have been taken to remove from office the said W. E. Roberts. This man ought to be and must be removed, and his removal must be made known to the people of Ohio as a warning for future robbers. Permit me to assure you that the present government of Ohio will not tolerate any such nonsense. I know parties right here in Cleveland who stand ready to take up this question and teach this bigot a lesson. Very respectfully yours, F. V. Faulhaber."

The Ohio pastor who wrote the item referred to in the above letter, is requested to communicate with Mr. Faulhaber, 739 Lorain St., Cleveland, Ohio.

—About the only subject that was treated with deplorable inadequacy at the recent international congress of the St. Vincent de Paul Society, was "The Influence of the Society as a Beneficial Factor in the Solution of the Social Question." Instead of showing how the activity of the society along the various lines of charitable endeavor, may prove of great benefit in bringing the social question, especially that part of it called the labor question, nearer to its solution, and how this activity could be coordinated with a strong Catholic social movement, such as shall soon have to be inaugurated in this country if the Church is to hold her own, Mr. James F. Wise of Baltimore, to whom this important and fruitful



subject had been entrusted, confined himself to vague generalities and used the time allowed him for making a strong plea for the admission of women into the Society, which is plainly against the rules.

—Dr. Leonard Wood, now General in command of the district of Mindanao (P. I.), evidently desires to surpass even "Hell-roaring Jake" Smith's feats in the island of Samar. The New York *World* reports from private letters the wholesale killing of 250 men, women, and children by U. S. troops in the Lake Lanang country. How is it that the public is not better informed of the doings of the American forces in the Philippines? Is it on account of the possible effect on the presidential campaign, or for fear that even the American imperialists will get shocked by such cruelties as those now reported from Mindanao?

Should the history of the American occupation of the Philippine Islands ever be truthfully written, we verily believe it will surpass in horror anything the "yellow papers" ever invented against the Spaniards.

—Our attention has been called to the fact, which we had overlooked, that the Chicago *New World* recently tried to prove us wrong in asserting Copernicus to be of German descent. We do not know if our esteemed contemporary desires to make him out a Bohemian or a Pole; but the truth of the matter is, he was an Irishman and made bulls. In the dedication of his treatise 'Of the Revolution of the Heavenly Bodies' he thus addresses the reader: "You have, most studious reader, in this work so recently born and edited, the *motion* of the stars as well *fixed* as wandering, etc. Buy therefore, read, and enjoy." Clearly there must have been Irish blood in the man's veins, or else the noble art of bull-making must be of venerable antiquity.

—We are pleased to note (*Intermountain Catholic*, vi, 1) that the "Knights of Columbus" are revising their ritual. "In accordance with a resolution passed by the national council, the supreme knight has appointed Mr. John G. Ewing of the University of Notre Dame, Indiana, to revise the entire ritual of the order. Mr. Ewing requests any member of the order who has suggestions to make on the betterment of our present ritual to communicate them to him. He further states the advisability of having the suggestions in his hands by Nov. 1st, at the latest. All communications on the subject should be addressed to Mr. John G. Ewing, Notre Dame, Ind."

Our advice is: *kill it!*

—In the London *Daily Mail*, George Meredith, the novelist, favors "ten-year marriages." After all, that is but the logical result of considering marriage as a purely civil contract. An unbiased observer will wonder whether "woman's progress" is not bought too dearly when such propositions are seriously discussed in English newspapers, considering that the Anglo-Saxon fancies he represents "civilization up to date."

It is really surprising that female America and England do not recognize the danger to the welfare of their own sex in such dis-



cussions, and use their influence to have the marriage tie made sacred. The advancement of woman in the light of such revelations looks much more like degradation.

—George Washington's "Rules of Civility" have been much admired and frequently quoted, but their original source was long unknown. Moncure D. Conway has recently brought to light their true history. In the British Museum he found the French original of these Rules, one edition of which, printed at Rouen, was among the text-books studied by young James Marye, who later conducted a school at Fredericksburg, Md. Marye evidently translated these rules to his pupils and Washington, who attended his school, obtained them from him. The variations in the manuscript left by Washington are such as a boy would make in following the instructions of his teacher.

—In St. Procopius parish, Chicago, there is in operation a Labor Bureau for Catholic Bohemians, which, during the last few years, with the active coöperation of the Benedictine Fathers in charge of the congregation, and of the daily newspaper published by them, whose columns the Bureau can use gratis, has been able to procure work for a large number of poor people, especially immigrants of both sexes. The officers of the Bureau are specially interested in sending young men into the country to work on Catholic farms and to provide girl immigrants with board and lodging in Catholic families.

—Mr. Lawrence Gonner of Dubuque, at one of the sessions of the international congress of the St. Vincent de Paul Society, recently held in St. Louis, quoted Archbishop Keane as dividing the poor into three classes: "God's poor," i. e., those who suffer want through no fault of their own; "the Devil's poor," i. e., those who have brought poverty upon themselves through their own wrecklessness and bad conduct; and "the poor devils," i. e., those who despite their efforts can never succeed in bettering their lot. If not a strictly logical, this is certainly a picturesque division.

—"A fence on the hill is better than an ambulance in the valley," said one of the speakers at the international conference of the St. Vincent de Paul Society, lately held in this city, to emphasize the truth that it is better to preserve a boy from perdition than to try to save him after he has grown up and become a victim to vice and dissipation.

—It is often declared that Washington's guard during the Revolutionary War was largely, if not chiefly, composed of Irishmen. Mr. Griffin has studied the list of names of the select men composing this guard and finds (*Researches*, xxi, 4) only eleven Irish names in sixty-four.

—Two lawyers, bathing at Santa Cruz, being chased out of the water by a shark, one of them said: "It strikes me that that was a flagrant want of professional courtesy."





